THE WESTERN LUMINARY.

PUBLISHED WEEKLY.—THOMAS T. SKILLMAN, EDITOR, PRINTER AND PROPRIETOR.

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SYNOD OF PHILADELPHIA.

The Narrative of the state of religion, published Oct. 26, informs us, that 496 communicants were added to the churches in the Presbytery of *Philadelphia*, in the year ending in May last. Yet religion is in a low and languishing condition, except in a small church at Cape May, which has been visited with a shower of grace; and to which one hundred have been added.—The Presbytery of *New-Castle*, never, perhaps, had more abundant cause for mourning and humiliation before God. The power of godliness appears to be al most gone. Yet one of their church es is visited in mercy.—No regular report was received from the Presbytery of *Lewes*; but Synod learned, that there is a prospect of resuscitating several destitute congregations The Presbytery of *Baltimore* are compelled to plead the cause of Protestantism against much opposition; and the state of religion is low.—The Presbytery of *Carlisle* report, that there are excitements in many places on their borders, which have roused some among their own congregations. They have reason to believe that intemperance is declining within their limits.—The churches in the Presbytery of *Huntington* are spread over several interior counties of Pennsylvania, and are destitute. Open vice still prevails in those regions, but ap pears to decline. No general revivals have been granted; but considerable additions have been made to the churches.—The same remarks apply to the Presbytery of *Northum berland*, which is also in the interior; except that attention to religion ex ists in two congregations.

The Synod lament, that a missionary spirit is not felt more powerfully and extensively by their churches, but report the formation of several new Societies in aid of that cause. They recommend to their churches, to observe the first Thursday of December as a day of humiliation, fasting and prayer. *Rec. & Tel.*

THE SYNOD OF PITTSBURGH,

Devising *special means* of reviving religion from its low and declining state, recommend, that ministers make their preaching more distinct and discriminating; that the pastors and sessions maintain discipline with fidelity; that professors consider solemnly the duty of *coming out from the world*; that all professing parents and heads of families, review their obligations with seriousness and prayer; that the second and fourth Wednesdays of each month be observed, as seasons of prayer for a revival, either in a public and social manner, or in a domestic and private manner; that the several Presbyteries observe one day at their stated meetings, as a day of fasting and prayer; that the several Pastors and Sessions meet quarterly, for what may be termed official prayer and consultation; and that the Pastors frequently assemble the young people of their charge, to make special efforts for their conversion. *Ib.*

SYNOD OF VIRGINIA.

The Synod of Virginia, having received reports on the state of religion from its several members, pre sents to the churches under its care, the following condensed abstract of intelligence: During the past year the borders of our Zion have been enlarged; many new churches have been formed; seven ministers or dained; seven candidates licensed, and eighteen young men are now preparing for the sacred office. But notwithstanding this increase of our territory, there is yet a large portion of our State presenting a scene of spiritual desolation, mournfully destitute of regular churches and an enlightened ministry. Many congregations are without pastors; they have none to break unto them the bread of life, and loudly call, "Come over and help us."—*Family Visiter.*

SYNOD OF NORTH CAROLINA.

From the free conversation held by the members of Synod, on the state of religion, and of benevolent and religious institutions, it appears that the present state of our churches does not vary much from that of which an account was given last year. The Synod consists of five Presbyteries, and fifty-seven ordained ministers; and have under their care 131 congregations, 8 licentiates, and 11 candidates for the Gospel ministry. Of these churches, 84 are supplied statedly; and 47 are destitute of the regular and stated ordinances of religion. We are called upon to rejoice, that the Lord has sprinkled a few mercy drops upon the thirsty hill of Zion; but we should rejoice with trembling, for, while here and there, this blessing has been felt, the great body of our church has experienced a lamentable drought, in spiritual things; Zion mourns, that so few come to her solemn feast; and death has appeared among us, and taken from our midst, those with whom we have been in the habit of frequenting the house of God, and with whom we have taken sweet counsel.

N. C. Telegraph.

MORAL CONDITION OF CHINA.

The Rev. Dr. Morrison, President of the Anglo-Chinese College at Malacca, in his volume of Sermons recently published under the title of "A Parting Memorial," holds this strong language in respect to the moral condition of China.

"There are yonder, who can read, Chinese people equal in number to a fourth of the population of the world, and there are not there more than four efficient ministers of the reformed religion, for nearly three hundred millions of human beings. The United Kingdom of Great Brit ain would be better circumstanced than those regions, as to the attain ment of Christian knowledge, were all religious books in the land consumed by fire—the churches and chapels demolished—the colleges and academies overthrown—and the ministers of religion annihilated; for after all this havoc and destruction, there would be, I believe, hundred of thousands of spiritual Christians possessed of divine knowledge, and willing and able to preserve this knowledge, and to re-edify an apparently ruined Christianity in this land Whilst yonder Satan sits enthroned, and receives the mistaken homage of millions, under the appearance of an endless variety of demon gods, heroes, and virgins, and saints, and spirits of rivers, and mountains, and hills, and the names of parents and ancestors. And yonder, lying miracles, and false prophets, and cunning diviners and astrologers, and ignorant or self-deceived or hypocritical priests, and monks, and nuns, and masses of *pagan origin*, and a delusive mummery of un intelligible words, every where a bound. And in some cases, where the minds of the educated and thinking men revolt at these vulgar deceits of the devil and misguided men and women, they rush from the extreme of a gross superstition to a theism and annihilation, and live with no better pursuits, and die with no higher hopes than the beasts that perish."

MANUFACTURE OF PAPER.—There are now fifty mills in Massachusetts for the manufacture of paper. A gentleman who has been long engaged in the business, and who has many facilities for obtaining information on the subject, assures us, that at a moderate calculation, there are manufactured at these fifty mills, six of which are on the machine principle,—not less than two hundred thousand reams of paper annually. They consume from fifteen to eighteen hundred tons of rags, junk, &c. and give employment to about thirteen or fourteen hundred men, boys and girls. The value of all the paper made in this State in one year, is estimated at about seven hundred thousand dollars. In New-York there are more mills than in Massachusetts; and it is thought to be a reasonable conclusion, that the amount of paper manufactured in six of the United States, will exceed that of the whole in Great Britain. Great improvement has been made in the art of paper making, within the last ten years, especially in this State. Much that is now made will not suffer in comparison with the best that is imported.—*Mass. paper.*

THE PUBLIC REVENUE.—The National Journal states, on authority, that the receipts into the Treasury, the present year, will amount to the full sum estimated by the Secretary which was 25,500,000 dollars. The Journal also states, that there is good reason to believe, from the returns already received, that the receipts for 1827 will be amply sufficient for all the expenses of the Government, including the payment of $10,000,000 of the Public Debt.

Double headed Turtle.—Mr. Louis Stroke has placed in Mr. Peale's Museum, a beautiful turtle of the terrapin species with two distinct heads. Each head appears to have its own intelligence. Sometimes the one head will descend in the water, whilst the other will remain on the surface, &c. It will look with the one set of eyes in one direction, whilst the other's attention is directed another way. It was caught at Staten Island yesterday morning, and is a great natural curiosity.—*N. Y. Even. Post.*

HINTS TO MINISTERS.

Be much in prayer for your own soul, and for the souls of your people: and wherever else *Tekel* may be inscribed, O see to it, that it be not written in your closet.

Never preach *yourself* but JESUS CHRIST AND HIM CRUCIFIED, and be more anxious to save your people than to please them.

Never finish a Sermon (in ordinary cases) without a close, faithful, earnest and affectionate appeal to your impenitent hearers, to become immediately reconciled to God.

Be faithful in your pastoral visits, preaching the Gospel from house to house; and forget not the dwellings of the poor, particularly the sick poor.

Let it be manifest that you can find the tenants of a cellar, or a garret, as easily as those of a palace. I know this is strange advice, and somewhat difficult to follow.

Let the rising generation share largely in your labors and prayers.

Let Sabbath Schools, those nurseries of piety and hope of the Church, and of our beloved land, occupy a prominent place in your hearts; and see to it, that they do not perish in consequence of your *neglect*. Depend upon it, the ministers of Jesus Christ are fearfully deficient in this great and glorious work, and it is high time that they should take a more active and decided part in carrying it forward. Seest thou a minister earnestly engaged in Sabbath Schools, and encouraging them by his prayers and good counsels? Marvel not at the great and signal prosperity and spirituality of his congregation,—it is no mystery,—for he is doing the Lord's work, and will be blessed in his labor.

Never permit your name to be enrolled as the Manager of many public Societies, merely because your name will give them a high standing; if you do, you assume responsibilities which you can never discharge, and, by monopolizing offices, prevent others from being useful. Remember that your name is nothing,—your work and labor of love every thing.

Finally, be humble; be diligent in all duty; live near to God: pray, preach and exhort, as though each opportunity were your last. Keep your eye steadily fixed on the Judgment-seat of Christ, remembering that you, and all who hear you, are very soon to die, and that after death is the Judgment.

N. Y. Obs. & Chron.

SABBATH SCHOOL TEACHERS.

The Sabbath School teacher, pursuing his silent course, feels discouraged and desponds. All my efforts, he says, are but a drop to the ocean; —nothing. But the work of preparing the human heart for heaven cannot be done by the substitution of prayer for labor. You see how the current rolls onward, it would bury a nation. Show a farmer a little farm; can you subdue that;—here is a labor within his means;—now we divide this great work. God can do as he pleases, but he took six days to form this world. He causes the oak to rise gradually from the acorn He sends the rain from Heaven, drop by drop, or in silent and invisible dew supplies health and vigor to the grass and flowers of the field. Suppose one of these says, I can do nothing, I am but a drop, send not me, I can be of no use; yet these form the rivers, revive the springs of water, and constitute the ocean. If you can be the means of bringing forward one light, that will be enough to cause you to rejoice greatly, even in this world; and will be a weight of glory, that you will almost stagger under in heaven. A group of embryo angels will stand around you, when you with these shall stand around the throne of God. *Ib.*

From the Lond. Congregational Mag.

ORIGINAL LETTER OF REV. W. ROMAINE.

Addressed to John Thornton, Esq.

HON. SIR,—I cannot see the motive for your reproof, but whatever it was, I fall under it, and stand corrected. I have not a word to say for myself before God or man. I cry *peccavi*. My mouth was never more stopt about self-defence, than at present. Although I am persuaded of God's special love to my soul, and of the free forgiveness of sins, yet I feel it daily hard fighting against them,—now at the close of the battle, very, very hard—yea, so hard, that I am stript of every great and high conceit of myself and am forced every moment to renounce all self-confidence. There is not a man in the world more exercised with the body of sin, or more plagued with its continual opposition to God's most holy will. In these sore conflicts, there is not a sin that can be committed, but I find it in me, and if God leave me to myself, may be committed by me. In this situation your reproof found me, acknowledging that salvation never did come, nor possibly can come, to one less deserving of it than I am

Go on, then, Sir. Repeat your charges. Make one fault a thousand. Multiply that by thousands, by tens of thousands, yet still you are far short. I feel more than you can number. I have nothing in me, nothing done by me, nothing I can even think of which is mine own, but what, God knoweth, I loath and abhor myself for. If ever I said or did any thing praise worthy, it was the Lord's entirely. The will, the power, the success was his. He has all the honor. What was blame worthy, it was altogether mine own. I take the shame of it to myself, and wish for more of that true humbling which he felt, who confessed. *I abhor myself, and repent in dust and ashes.* Every thing that brings, and keeps a deep sense of this alive on my soul is profitable, because it is the means of keeping up communion with the Almighty Saviour. It affords a fresh conviction, that I have no failings pardoned but through his blood, nor subdued but through his grace. And, I trust, I am living to learn to magnify him for both. In which, if you will give me your prayers, it is the only favor I have to ask of you, and a great favor it is; the Lord incline your heart to do it fervently, in brotherly love, such as I feel towards you. O pray, Lord bless you to pray for

W. ROMAINE.

AWFUL END OF AN INFIDEL.

A minister of the gospel, who lives at Manchester, was met in the street by a stranger, who asked him if he was a minister, and requested him to go directly to see a poor dying man, who was in a most deplorable state of mind. On reaching the house of the dying man, he found him in a most pitiable condition; the man was aware he was about to enter into eternity, and was utterly without hope. He told the minister that he had joined himself with a set of men who had ruined him for ever. He said that on a certain evening he had assembled with a large party of them for the express purpose of *burning their Bibles;* which purpose they effected with every mark of contempt they could possibly heap upon this blessed book. The poor man further said, that he had never had one moment's peace since, and this dreadful act lay on his conscience like a dead weight The minister endeavoured to point him to "the Lamb of God who taketh away the sins of the world," and spoke to him of the love of him who commissioned the Apostle to preach, in his name, repentance and remission of sins, beginning at Jerusalem; and the poor man appeared to be more tranquil, and to listen with more composure to what was said. At this time some of his companions in sin came into the room. At the sight of them he shuddered and shouted aloud, and then fell to cursing them bitterly; told them all they had ruined his soul, and again cursed them all to hell flames, till his body being worn out with the violence of his exertions, he sunk down and expired.—[*Home Miss. Mag.*

FILIAL AFFECTION.

The long reign of winter was past, and a milder sun had revisited the earth The scence was inviting, and I quit, for an hour, the bustle of a town, to admire the beautiful of the works of God, as unfolded in the volume of nature. Having escaped from the hum of business in which I was accustomed to act, I ascended a little eminence, that I might gain a fairer view of the scenery around. The earth was clothed with beauty, the air was filled with the music of happy beings, and the ocean bore upon its bosom the treasures of successful commerce. All things seemed to speak the beneficene of a sublimer Being, and I wondered, if, with such innumerable proofs of his goodness above, around, beneath and within them, any of his children could knowingly violate his commands.

At this moment my attention was arrested by observing two men at a distance—the one apparently lifeless upon the ground, and the other endeavouring in vain to convey him to a dwelling not far remote. He raised the powerless body from the earth—removed it a few paces toward the dwelling—but could proceed no farther. He placed it again upon the ground, and seated himself by its side, as if determined not to forsake it. With mingled emotions of sympathy and curiosity, I hastened to the spot. Judge what was my surprise, and pity, and disgust, when I found a man in the vigor of life, waylaid and spoiled by that treacherous assassin, Intemperance!—and a mere youth at his side, attempting in vain to screen his infamy from the eye of the world! I asked the lad—for his countenance beamed with intelligence—what motives induced him to manifest such kindness to one who had well nigh forfeited his claim to our compassion. "Alas," said he, "*it is my father!*" and the tears rolled down his cheek.—I now perceived I had expressed myself incautiously, and endeavoured to heal the wound which I seemed to have inflicted. "I know," said the youth, "he has forfeited his claim to the compassion of others, but not to mine. He has ruined his reputation, his family, and, I fear, his never dying soul—but how can I sunder the strong ties of nature? How can I forget the author of my being and protector of my infant years?" I commended the warmth of his affection, but secretly admired that it should continue unabated, when the object on which it rested was become so wofully changed. "Sir," said the youth, as if discerning the tenor of my thoughts, "have you a father?" I replied that I had. "Forgive me if I make the supposition

that, in the providence of God, you were called to look upon his lifeless clay! Suppose, even that his death had been hastened by crime! —would you on that account refuse him the last acts of kindness?" I answered that every feeling of my nature would revolt at the thought of it. "Then," said he, "you are prepared to appreciate the motives which actuate me: *I look upon my father as dead!* True he breathes, and the blood circulates in his veins —but is this all that constitutes human life? Where is the eye that once beamed so affectionately upon me?—it is closed. Where are the strength and activity of manhood? —they are fled. Address him—he hears not, answers not. Handle him —he perceives it not. But for me, the vulture might feast on his mangled limbs, and the very swine trample on his once noble image." And yet, I replied, the death of which you speak, is not like the dissolution of soul and body—final and irrevocable He will soon revive. "Alas!" exclaimed the youth, "had you once seen him returning into life, covered with the horrors of his own corruption—had you heard his midnight groans, and witnessed the gnawings of remorse within him—had you seen him struggling to reform, and at last seizing the oblivious cup, as the only refuge from despair—you would not, you could not have mentioned this frightful reanimation, as an alleviation of his condition. It is this very state from which he shrinks as an insupportable burden. No, it is nothing to be quietly laid in the grave with the common guilt of men, compared with the endless succession of assassinations which he inflicts upon his own body, and the final catastrophe to which they inevitably lead. He dies a thousand deaths; and each prepares him for a darker, and still darker abode, in the world of perdition. Oh my father! my father!"

The scene had now become painful to my feelings, and I wished to retire. But how could I forsake this affectionate youth, while discharging with such emotion the duties of filial piety? I offered him my assistance, and we conveyed the miserable victim of intemperance to his dwelling. And here the fountains of my compassion were opened anew. An interesting group of children and a disconsolate wife mourned over their sorrows with all the emphasis of grief, and refused to be comforted. I wished to administer the consolations afforded by the Gospel to those who innocently suffer; but my sympathies were overpowered, and I withdrew, overwhelmed with a sense of the cruelty, the guilt, the deadly and irreparable mischief of intemperance.—*N. Y. Obs. & Chron.*

From the N. Y. Obs. & Chron.

NEW-ORLEANS

Mariner's Church in N. O.—This Church is to be so located as to accommodate the seamen who visit that port, supposed to be about 10,000 yearly, and also the boatmen, who are there in great numbers from the Western States. It is also designed that the same building shall be a depository for Bibles and Tracts. In this latter view, as well as the former, the measure is exceedingly important. No spot in our country presents facilities for the circulation of the Scriptures through so large a portion of the Southern and Western States as New Orleans.

Look back to the fathers of New-England on the Rock of Plymouth. See how the little band has become a nation. Look then to the West, where fifty years ago not three thousand white men could be found, and see three millions! Look *forward* two centuries, and tell me, you that have a prophet's eye, what shall be the number, and what the character of the millions that shall then dwell in the Valley of that mighty river, which is emphatically called the Father of Waters? Truly every American must stand aghast when he reflects that on the efforts which the present generation makes, will depend, in a very great degree, the character of this mighty mass of immortal mind! "Who is sufficient for these things?" The Lord of Hosts is with us, the mighty God of Jacob is our refuge. Every Christian must shrink back and droop his head and fold his hands, when he thinks of his own inefficiency and worthlessness. But when he turns away his eye from self, and looks upwards and beholds the strong Deliverer, the Lion of the tribe of Judah; when he recollects the Stone cut out of the mountain without hands, rolling down and rolling onward and filling the earth; when he recollects the triumphs of the cross of Christ, which, though foolishness to men, is the power and the wisdom of an almighty and everlasting God; when he recollects the promises, many and sure, of yet greater victories, of yet nobler triumphs; he knows in whom he has believed, and is ready to burst forth in glowing language such as Milton used—"Come forth out of thy chamber, O thou Prince of all the Kings of the Earth! Put on the visible robes of thine Imperial Majesty. Take up that unlimited sceptre which thine Almighty Father hath bequeathed thee; for now the voice of thy Church calls thee, and all nations sigh to be renewed." With such a confidence he is ready to act.

The American Bible Society is the centre of many hopes, the object of many prayers, But some thing more is necessary than to raise money, and procure types and paper, and print the Word of Life. In the Southern part of our county, particularly in New Orleans, depositories must be established, and Agents must be employed, whose express business it shall be to sell and distribute the Scriptures. I speak from knowledge when I say, that if this is not the only way, it is the only probable way in which much good can be done. The men of business in New Orleans, during the business season, are deeply engrossed with cares—and there are no men of leisure there. Next to New-York, New-Orleans is the point from which sacred influences should go out to heal and to save the nation. It is the pass, the Thermopylæ, which has had one Leonidas in a Larned—but where are the six hundred soldiers of the cross, that have fought and fallen at his side? An officer maintained in the presence of Sir S. Smith, that he could not assault a particular post, because it was *unattackable*. "Sir," said the gallant chief, "that word is not English;" still less is it *Christian* Let every pious American remember this, and act accordingly. W. SHEDD.

MISSION TO BUENOS AYRES.

The intelligence we have at different times communicated relative to the moral condition of Buenos Ayres, will give a new interest to the following statement from a correspondent of the Philadelphian at Newcastle, Delaware, under date of Nov 8, 1826. It will be remembered that two missionaries, Messrs. Brigham and Parvin, proceeded to Buenos Ayres in 1823, under the patronage of the American Board, principally for the purpose of exploring the moral and political condition of the country, with a view to the establishment of a permanent mission;—that the former, after a residence of some months in that city, and a tour of several thousand miles through the new Republics of Southern and Central America, returned to this country near the close of last Spring, and has since become one of the Secretaries of the American Bible Society;—and that the latter, having been greatly successful in the formation and management of a School in Buenos Ayres, has recently received the appointment of professor of Greek and English, in the University. Consequently, there is at present no American Missionary in Buenos Ayres, nor indeed in South America. Mr. Torrey goes out, we understand, at the solicitation of Mr. Parvin, principally for the purpose of preaching to the English and American residents, who have been left in a great measure destitute of religious instruction, by the transfer of the latter gentleman to the College. This object, though excellent, not coming within the scope of the American Board, Mr. T. goes out, so far as we can learn, without depending upon any Benevolent Society for support. The following is the letter above alluded to. *Ib.*

To the Editor of the Philadelphian.

NEWCASTLE, Nov. 8, 1826.

Dear Sir,—Last evening we had the pleasure of meeting the Rev. William Torrey, late from the Theological Seminary at Princeton, and, previously to his embarkation for South America, of hearing from him, in the Presbyterian Church, a sermon from Isaiah lxii. 1. "For Zion's sake I will not hold my peace, and for Jerusalem's sake I will not rest, until the righteousness thereof go forth as brightness and the salvation thereof, as a lamp that burneth." He spoke 1st of the DUTY of activity in the cause of Zion. 2d. The WAY in which we must be active All, said he, are not required to be active in the same way. Some are and must be engaged in various ways at home—some give—all pray—but some must [Mark xvi. 15.] "go," as the Prince of Life commanded. 3d. The ENCOURAGEMENTS to activity. The promise and providence of God continue to present such a ground of encouragement as was never occupied by the most sanguine and successful heroes of human enterprize. "Eighteen years ago," said he, "in a little grove in which I have often walked, and which now bears the name of MILLS, did he and his associates talk and plan and pray for the cause of Zion in foreign lands—they have all now been dismissed from their beloved work, and shine, we trust, in the firmament of God; but they kindled a flame that will not cease to burn and spread till time shall be no longer! *Sixty* missionaries are now engaged in the field, under the patronage of the Board, to the formation of which their plans and exertions led, &c. The speaker called forth an anxious interest in the audience, and as he was about to exemplify in himself the duty which he urged on others to labour for Christ, his exhortations came with great weight and propriety.

In the evening, a propitious breeze had sprung up; the Captain informed us as we left the church that the wind was fair, and Mr. Torrey immediately embarked with many prayers for his prosperity and success. His destination is Buenos Ayres, and in case of difficulty from the Brazilian blockade, he is furnished by the politeness of the Secretary of State with the means of passing without molestation.

THE WESTERN
Luminary.

Two Dolls. per ann. if paid in 6 months.

LEXINGTON, KY.
WEDNESDAY, DEC. 20, 1826.

TO CORRESPONDENTS.

"*A Friend to Truth,*" came to hand too late for this day's paper. It will be inserted (together with Mr. *Alexander Campbell's* notice of his former communication) in our paper week after next. We would publish both these pieces next week, were it not that we expect a considerable addition to our present number of subscribers on the 1st of January. We hope neither *Mr Campbell* nor the *Friend to Truth*, will complain of this delay, when informed that the object is to give their pieces a more extensive circulation.

"*A Friend to Order,*" will be inserted in our next paper.

KENTUCKY LEGISLATURE.

Both Houses were principally engaged during the two first weeks of the session in the discussion of Bills respecting the Court of Appeals. The *Senate* on Wednesday last passed the Bill reported by Mr. Allan, entitled "an act to remove the unconstitutional obstructions which have been thrown in the way of the Court of Appeals." It was then sent to the *House*, and discussed until Saturday, when it was passed by that body by a vote of 54 to 39. It now only wants the signature of the Governor to become a law.

In the Senate,—a bill has been reported, more effectually to prevent the importation of Slaves; which was ordered to be printed——a bill for the benefit of idiots——a bill to reduce the price of vacant lands between Walker's line and lat. 36 30 north, and east of Cumberland River,——and several other bills of a local nature.

In the House,—the following bills have been reported——a bill regulating the granting injunctions——a bill further to reduce and amend the execution laws of this Commonwealth——a bill to repeal the law of last session altering the mode of taking in lists of taxable property——a bill to repeal the valuation laws, and for other purposes——a bill for taking the sense of the people as to the expediency of calling a convention, which passed to a second reading, ayes 54, noes 44——a bill further to regulate the Bank of the Commonwealth; providing that the branches shall be discontinued, and agents be appointed to go into each county occasionally to attend the renewals, &c.

For the Western Luminary.

TO HIS EXCELLENCY
JOSEPH DESHA,
GOVERNOR OF KENTUCKY.

Sir,

Those rational sentiments of piety which you express in the commencement of your late message, do honor alike to your heart and your understanding, and encourage me in the hope, that my communication will receive, both your attention and approbation. That the great Governor of the Universe should be publicly acknowledged, and thanksgivings devoutly returned to him by the supreme power of every nation, is a *command* of reason, as well as of Revelation. In his disposal is the fate of Empires and of Kingdoms: "the race is not to the swift, nor the battle to the strong;" neither as we are informed, is a Prince saved by the multitude of his army, nor the wise man by his wisdom; but amid all the tumults of war, and, may I not add, the tumults of politics, "God rideth upon the whirlwind, and directs the storm." In view of these considerations, permit me to suggest to you, Sir, whether a more public acknowledgement of dependence upon Almighty God, for the blessings of a free government, and of public enjoyment, by which we are distinguished above every nation under heaven, and a devout supplication, that he would so replenish our rulers with the grace of his Holy Spirit, that they may always incline to his will, and walk in his way; so that they may govern with wisdom, and rule with justice, is not demanded from us as the creatures of his power, and the recipients of his favour.

Is this superstition? Is it not rather the spontaneous dictate of a rational piety? Every man who believes there is a power above, must so admit it. I therefore take the liberty to suggest to your excellency, the propriety of recommending to the General Assembly now in session, to appoint a chaplain, who shall officiate in both houses; and to make it the duty of the Governor to set apart a day, for public thanksgiving in each year, to the God of heaven and earth. This laudable custom, is practised in many of our sister states, and I am informed a chaplain was formerly appointed to the Legislature in Kentucky, but was dispensed with from a pecuniary calculation of loss and gain. Surely, Sir, if I am correctly informed in this, it was an act unworthy of a people professing christianity, if not of the highest impiety

I know this subject will not be considered by your excellency as one of little importance; it cannot so be considered, by any thinking mind; and I have no doubt, if laid before the Legislature by your excellency, it will meet with their approbation. Permit me to mention a circumstance, which took place in the convention which formed the constitution of the United States. When that convention was distracted with the conflicting views of its members, and there appeared little probability that they would ever agree in forming any system of government, one of the venerable sages and fathers of our country rose, and expressed his wonder, that a chaplain had not been appointed to the convention, daily to supplicate the blessing of Almighty God, upon the deliberations, and upon the common country; and he moved that one should be immediately appointed. It met with the approbation of all, and was accordingly done. To a mind which is accustomed to recollect that man is but a secondary agent even in the direction of his own affairs, it will appear as worthy of remark, that on the next morning after this resolution the convention met, and by mutual concession of feelings and opinions, formed that bond, which now unites this mighty republic. We have been distracted in our domestic affairs now for several years. Is it fanaticism, Sir, to hope, that a similar application to God would not meet with a similar blessing? I am your excellency's humble servant, FRANKLIN.

☞ The Editors of the Frankfort Papers are requested to insert the above.

Extracts from Governor Desha's Message to the Legislature of Kentucky.

The annual assemblage of the representatives of the people, clothed with their power, and ready to do their will, is a scene highly greatful to the considerate admirer of free institutions. In this feature of modern liberal governments, he sees the efficient means, by which the turbulence and instability of unmixed democracy are avoided on the one hand, and the oppressions of unbridled despotism on the other.—Through this medium, he sees the machine of government moved by those on whom it operates, and in all its parts nicely kept in their proper places, and made to perform their proper functions. His feelings of joy and gratitude are greatly enhanced by the reflection, that the complete success of the scheme of government adopted in his own country, has induced the new republics of the south to copy it as a model, and, that it is ameliorating the iron despotisms of the eastern hemisphere. Who, when he reflects on the prosperity of his own country and the blessings which its example is diffusing over the world, can fail, on this auspicious occasion, to raise his heart in thankfulness to the Supreme Author of all good? Who can restrain the good man, when he views the genius that is inspired, the activity that is stimulated, the virtues that are induced, the wealth and properity that are promoted, the light that is diffused and the nations that are liberated by our glorious institutions, and their example, from acknowledging that benevolent Power, which pointed our fathers to the path of our political wisdom, and has thus far enabled their children to follow it! May His all powerful hand still direct us, our children and our children's children, in that illuminated and delightful path, till time shall be no more.

If we duly appreciate the liberty we enjoy, we shall take the necessary steps to perpetuate its blessings. No country can long enjoy a freedom worth possessing, without a general diffusion of intelligence among the people. Few of us would relish the liberty of martial Sparta, of tumultuous Athens, or of conquering Rome. In the first, the intelligence of the people only extended to military exercises; in the second, a few orators like shifting winds, drove the ocean of an ignorant multitude, hither and thither; and in the last, arms and conquest were long the only study. But the scene is changed. The wisest men in the ancient Republics scarcely excelled in knowledge the farmers and mechanics of our happy country; and the greater stability given to democracies by the representative principle, only requires the aid of general intelligence, to make free governments perpetual. The true patriot, who sometimes mourns over popular delusions, will seek to remedy the evil, not by depriving the people of their rights, but by increasing their intelligence, and thus placing them out of the reach of deception. He will not seek to pull down the wise to a level with the simple; but to elevate the simple to the level of the wise. With these views, he will strive to promote, by all proper means, every grade of seminaries of learning. But in promoting colleges and universities, where comparatively few, and those generally the children of the rich, are enabled to raise themselves above the general level, and form a kind of aristocracy in society, he will not fail, with even superior zeal, to promote common schools; which shall enable the children of the poor, the democracy of the country, to understand their rights and counteract the tendency, which superior intelligence, as well as superior wealth, have, to usurp and accumulate superior power.

This state has done much for a university and for county seminaries, but nothing for common schools. Public aid has been liberally extended to those institutions, which are chiefly accessible to the children of the rich, while the children of the poor have been left to seek education, only through the means and exertions of their parents. It may be a matter of doubt, whether the state has received any adequate return, for her liberality to the higher seminaries. Our University, though still respectable, has ceased to unite the confidence and affections of the people; and a great portion of the funds bestowed on our county seminaries, neglected by their Trustees, have become the prey of speculators. Yet I am far from wishing or recommending, an abandonment of these institutions. Let them rather be made parts of a general system of education, and as such, subjected to a strict superintendence by a man or men, who shall have an interest sufficient to induce them to devote the most rigid attention to a concern so important. Several years ago, the Legislature appointed commissioners, who obtained from other states, much useful and interesting information, in relation to common schools, and submitted a system for the commonwealth of Kentucky. One half the profits of the Bank of the Commonwealth were set apart, as a fund for their support; but no other step was taken. Since that period, nothing has been done in furtherance of this important object. Indeed the Legislature has been induced, by the exigencies of the Treasury, to devote the

whole profits of the Bank of the Commonwealth, and even the interest of the school fund, to the support of government; so that they have rather retrograded, than advanced, in relation to this essential concern. In the mean time, other states have been perfecting their systems, and their laudible example is extending itself throughout the Union. Ohio has adopted a system, and the last Legislature of Maryland, devised and submitted one to the people, who, at their next election were required to vote either in favour of or against it. The result was, that it was approved by a large majority, and will now be put into immediate operation. Cannot something be done in Kentucky! Must we be the last in promoting common education, and commencing internal improvements!

GENERAL LAFAYETTE.

Extract of a letter dated Paris, Sept. 25, 1826.

"I had a great deal of interesting conversation on American topics with the General. He seemed to be particularly interested in the subject of the Pennsylvania Penitentiary, and, as I find, very hostile to the system. "The people of Pennsylvania think," said he, "that the system of solitary confinement is a new idea, a new discovery; not so--it is only the revival of the system of the Bastile. The state of Pennsylvania, which has given to the world an example of humanity, and whose code of philanthropy has been quoted and canvassed by all Europe, is now about to proclaim to the world the inefficacy of the system, and to revive and restore the code of the most barbarous and unenlightened age. There is another feature, said he, which chilled me to look on; I saw the turrets which flank the corners of the wall, from which the sentries are to overlook the establishment. I have been subject to all this; and of all the sufferings of my life none have exceeded—none have equalled—that single oppression of being for three whole years, asleep and awake, sitting or standing, exposed to the view of two eyes, watching my every motion, taking from my very thoughts every idea of privacy. I can truly say that imprisonment of itself was mercy compared to this. I am told that they are to be without the least employment, and are not to be allowed the use of books.—Now I was not put into confinement as a thief, and cannot with certainty speak as to the effect this system will have on them. I was confined for my tendency to revolutionary principles; and during the time of my imprisonment, all my thoughts were directed to one single object, and my head full of plans for revolutionizing Europe.—So I think it will be with the thief; and when he shall be restored to society, it will be with his head full of plans, concocted and devised during this singularly favorable opportunity. I hope my friends of Pennsylvania will consider the effect this system had on the poor prisoners of the Bastile." "I repaired to the scene," said he, "on the second day of the demolition, and found that all the prisoners had been deranged by their solitary confinement, except one. He had been a prisoner twenty-five years, and was led forth during the height of the tumultuous riot of the people whilst engaged in tearing down the building. He looked around with amazement; for he had seen nobody for that space of time, and being night he was so affected that he became a confirmed maniac, from which situation he never was recovered."

"Around the General is a crowd of Americans generally, and I fear that many of our countrymen impose on his good nature, and that too in a manner which is distressing to every one having the least feeling of honor. I have been told, that within the last week he has had nine applications for the loan of money; and such is the peculiarity of his situation, that he cannot refuse. I mentioned this to Mr. Brown, and he said that he did not doubt the truth of the story; and told me several instances of the same kind, which came under his own personal knowledge. The old gentleman is obliged to keep many of his own countrymen, so that his hands are full. Around him is to be found a delightful society, and the Liberals assemble there as to a common centre. Amongst the company I met Mr. Benjamin Constant, the celebrated member of the Chamber of Deputies, and I think I have not seen in France a more interesting man" *-Nat. Gaz.*

PRESBYTERY OF ALABAMA.

On the 10th Nov. the Presbytery of Alabama held its fall session in the town of Claiborne. The members were generally present. The Rev. Murdoch Murphey, from the Presbytery of Georgia, and the Rev. Cyrus Kingsbury, of the Missionary station, at Mayhew, in the Chahta Nation, were received as members of this Presbytery. Mr. Dyer, who has laboured among the Chahta's for several years, was taken under the care of Presbytery, as a candidate for the gospel ministry; and a subject assigned him, on which to prepare a discourse, to be delivered at the next stated sessions of Presbytery, as part of trial, previous to *licentiate*.

Messrs. Kennedy and Gray, who had been employed by the Board of Missions of this Presbytery, to labour in its bounds, Reported relative to the course pursued in promoting this glorious cause. These Reports were highly interesting, and afforded much information concerning the cause of Christ. This will enable them to act more efficiently in future, and supply more speedily those regions which are destitute of the means of grace

John H. Gray, one of our missionaries, was received as a *Licentiate*, under the care of this Presbytery. A call also was presented from the Church of Messopotamia for the half of his labours. It was accepted, and discourses appointed, as parts of trial, prior to ordination.

Considerable business was transacted with that brotherly love and harmony, which should characterize the Disciples and Ministers of Jesus Christ. On Sabbath, the Gospel was preached to a numerous audience; and the Sacrament of the Lord's Supper and Baptism administered. The former, to a considerable number of professed followers of the Redeemer; and the latter to two adults, and several infants, the children of believing parents. The appearance of the congregation was encouraging to the friends of Zion. A most respectful attention was given by all and we have reason to believe that many were tenderly impressed.—Great hospitality was manifested by the citizens towards the Ministers of the gospel; and we feel confident that they will find the assertion of our Saviour verified, "He that giveth a cup of cold water to a Disciple, in the name of a Disciple, shall not lose his reward."

Alabama Herald

We have reason to hope, that the cause of religion is gaining ground in our own region. An increasing attention is manifested to the preaching of the Gospel, and to the means of grace in general. Many houses have recently been erected for the worship of God, by the different denominations of Christians. All the churches, as far as our knowledge extends, in this part of our Lord's vineyard, have been, for several months gradually increasing in numbers. But the Baptist church, near this place, under the care of the Rev. Mr. Ryan, has had the most numerous additions. During the last summer and fall, fifty-five members have been received by baptism: and as many as fourteen in one day May the kingdom of Christ continue to increase, is the fervent prayer of all the friends of Zion. *Ib.*

ANTI-DUELLING ASSOCIATION.

The Wesleyan Journal contains the following resolutions of the conference of local Ministers of the Methodist churches of the Charleston district, adopted at the late meeting in Cypress circuit, in reference to the Association lately formed in that city It is easy to perceive that the general adoption of similar *resolves*, accompanied with correspondent conduct in all cases, would put an end to this species of genteel murder.

Resolved, 1. That we approve the object of the Charleston Anti-Duelling Association, and that we use our utmost influence to aid them in carrying it into effect.

Resolved, 2. That we will withhold our suffrages from any candidate for public office who may after this date be in any way concerned in a duel.

METHODISTS.

By a statement published in the Christian Advocate, prepared from the Minutes, of the British Conferences, and of the several American Conferences, it appears that the total number of members of the Wesleyan Methodist Societies throughout the world, is 647,319, exclusive of the regular travelling preachers who are steadily employed in the work of the Ministry.—Of this number 300,800 is under the care of the American Conferences; of the remaining 286,519, the members in Great Britain are 231,045, in Ireland 22,514; and in foreign stations 32,960. In Great Britain, there are 814 preachers; in Ireland 138; in foreign countries 152; and in the American Connexion, 1,406, making a total throughout the world of 2,511.

LAKE ERIE.

This valuable body of water, which bounds the northern part of Ohio, is rapidly becoming the vehicle of an extensive commerce. A few years ago only one steam-boat navigated this lake and that one with little encouragement: now six regularly ply between the border villages on its shore and points on the western lakes. Nearly one hundred coasting vessels now whiten the lake with their sails, conveying the rich products of western agriculture, to New-York or Montreal. The number of vessels will increase in a great ratio every year as the borders of Lake St. Clair, Huron, Michigan and Superior, invite the attention of enterprising emigrants. When these shall become settled, Erie, one of the links of those extensive chain of lakes will be the medium of conveying the products of the 'upper country' to one of the great commercial outlets. The Ohio Canal, when finished, will also add greatly to the commerce of the lake. *Ohio State Journal.*

Four of the five Negroes who were condemned at Hardinsburgh Ky. for the murder of Ed. Stone, &c. have been executed, and one of them reprieved. *Western Citizen.*

MARRIED,

In this county on the 12th inst. by the Rev G. T. Chapman, Mr. William Dickinson of Lexington, to Miss Eleanor Murdock.

OBITUARY.

[*Communicated for the Luminary.*]

"In the midst of life we are in death."

DIED, on the 28th ult. in the 18th year of her age, after a short but severe illness, Miss Eliza, daughter of Mr. Garland Anderson, of Green County, in this state.

Both by nature and education, her mind was superior to most of her sex and years. The best evidences of the esteem in which she was held, and the most unequivocal eulogium on her religious zeal, her amiability of disposition, and goodness of heart, must be regarded the anxiety manifested by her numerous acquaintances on the intelligence of her disease, and the general gloom on the announciation of her death. The disease of which she died was bilious fever, assuming in its progress the typhoid character, which notwithstanding the skill of her physicians, and all that affectionate parents, relatives, and friends, could suggest, terminated fatally in twelve or fourteen days. Prior to her death she had formed a just opinion of the danger of her situation: but resting on the promises of a blessed immortality, it presented no terrors. Yes, she had sought the Lord in the days of her youth, and although the evil day came in the morning of her life, she was found ready. Even in the last hour of her existence, when the chill of death had seized on her extremities, her faith was still unshaken; and utterly regardless of her own condition, her last words were articulated in prayer for the conversion of her friends whom she was about to leave.—When we see or read of a death so triumphant, who can but exclaim,

"Let me with the righteous die,
"And be my end like hers."

From the Christian Advocate.

A PRODIGAL RECLAIMED IN ANSWER TO PRAYER.

"What profit shall we have if we pray unto him"

"We have often heard of pious parents who have discovered a great deal of solicitude for their children, without ever witnessing any favourable effects; but after their death their prayers have been remarkably answered. I do not now recollect any circumstances of the kind, more interesting to my feelings than the following, which I believe was never published. I received it from a pious friend in one of our northern cities, to whom it was related a short time before, while journeying through the neighbourhood where it transpired.

"There lived in the vale of the Mohawk, a wealthy farmer who had spent the best of his days in treasuring up this world's goods. Past middle life, he and his wife became pious. They had a son, an only child, who was the only prop of their future hopes. But he was too interesting and lovely a child to be corrected or contradicted. He grew up under the caresses of a fond mother, and the sparing hand of a tender father. Indulgence ruined him. His unbroken temper rendered him a terror to all the juvenile circles in which he appeared, and he soon became an annoyance to the whole neighbourhood. Idle and restless,—mischiefs tracked his way wherever he went, and grievances unredressed, came pouring in upon his parents from every quarter. Sabbath breaking, disobedience to parents, insolence to his superiors, contempt of equals, love of licentious company, swearing, gambling, and drunkenness, with all its train of associate crimes, early entered into the history of the young prodigal, to consummate his degradation.—His character was lost, and to appearance he was past feeling, when his parents became alarmed for themselves and sought the Lord. Their son became now doubly the object of their solicitude. Before, they regarded only his temporal welfare. Now they felt for his poor soul. It was in vain they talked to him on the subject of religion. They might as well have reasoned with the tempest. When he was *sober* he scorned to listen, and execrated their pious concern for him. And these were his best moments! But the closet of the righteous is sacred. They could pray for him. This was their alternative. The poor mother's heart was torn with grief. Now she would meet the fury of her son's intemperate rage with deliberate fortitude; and now the trickling tear, and the whispers of a fervent ejaculation, would betray the feelings of her heart. The night watches witnessed her ardent entreaties in his behalf. When the midnight storm interrupted her slumbers, and her fancy placed her wretched boy in the midst of its furies, she would exclaim, "O my dear child! where is he? O God, pity and preserve him. O hear a mother's prayer, and save him from destruction." His father, who witnessed all this solicitude in his pious consort for their unhappy child, was no less interested. He made it his constant business daily to pray for him in secret. In family prayer, and in public, he was always ardent, and obviously much moved, when the case of his profligate son constituted the subject of his petitions. Days, months, and years passed away, and the prodigal continued unaffected. Hardened in crime, and confirmed in habits of licentiousness, he was as uniform and persevering in his course of wickedness, as his parents were ardent and unremitting in their prayers for him.

"In process of time it pleased the Lord to bring the father upon a bed of sickness, which proved to be his death-bed. The case of his son now more deeply than ever pressed upon his feelings. He sent for him, and had him brought to his bedside. "My son," said he, "I am going to leave you. I must soon die. It is the greatest of all my griefs, that *I* must leave one to fill my place, who has no fear of God before his eyes. I cannot die in peace without dealing faithfully with you. O, my child, are you willing to be separated from your affectionate father and mother, and suffer the pains of hell forever. Take the warning of your dying parent, and seek the Lord. What will be the distress of your poor mother, now to be left alone to suffer, if you continue to rend her heart by your wicked life. I have long prayed for you, my child, but soon shall pray no more. I must leave you in the hands of God. But O, it breaks my heart to think that my house must be left without a prospect of its being continued a house of prayer. Here, morning and evening, I have called on God for his blessings upon us all. But my head will soon be laid in the dust. And what a change then! Who, my son,—(and his countenance indicated the earnestness and agony of his soul, which for a moment interrupted his utterance)—and who, my son, will pray then!" The effort was too much for him, and he sunk silently into the arms of death.

"The young prodigal had a bold heart, and endeavoured to suppress his feelings. The big tear projected from his eye; but he wiped it away in haste as if it were a crime to weep. He remained sober, and appeared pensive.—The image of his father, struggling in the mingled agonies of death and of grief, as he employed the last effort of his faculties to say, "Who will pray then!" fixed upon his imagination, and continued with him. "Who will pray then!" constantly sounded in his ears. And he wandered about in wretchedness and discontent, until summoned by the mournful knell to join the funeral procession, and follow his deceased parent to the silent grave. There his haughty spirit yielded, and the deep of his heart was broken up. As he cast the last look upon the countenance of his dear departed father he saw the same image which so much troubled his mind; and those cold lips, "which now no more could move," seemed still uttering, "who, my son, will pray then!" The sound of the hammer became intelligible in his ear, and reiterated at every blow, "Who, my son, will pray then!" The gravel, as it fell upon the coffin, appeared to make the same solemn appeal, and utter from the recess of the grave, the last feelings which animated the breast of him whom it was now closing,—"O, my son, who will pray then!" Deeply distressed, he returned with the company to the house, but did not go in. A thought struck him, that he could not enter, until he was prepared to fill the place of his father; and he resolved, if his case were not irremediable, that he would not. He wandered off to a distant cider house, where he was found late in the evening, crying for mercy.—"Wretch that I am," he was saying, as those who found him drew near enough to hear, "Wretch that I am,—can I ever be forgiven! O my father, how have I wounded thy soul! The thought pains me, "*Who my son will pray then?*" O, those cutting words!—that tender look!—Yes, my dear father, I have strewed thy way with sorrows. But this was not enough; I have planted thy dying pillow with thorns. O that I could see thee once more, and hear thy voice, that I might ask thy forgiveness, and gain thy blessing. Couldst thou forgive me! Vain wish—Thou art gone. I have made thee wretched in life and in death; but this is not all my crime.—My whole life has been a continued scene of wickedness. Was ever so great a sinner forgiven? Lord Jesus have mercy upon me! I, who in addition to all my crimes, have embittered the dying agonies of a tender father, come to thee for mercy! If there be mercy for me, O save my sinking soul." His friends came up: he paused for a moment, and then renewed his supplications—intreating them at the same time to pray for him. They requested him to go to the house; but he declined, alledging that he had promised he would not enter it until he was prepared to fill the place of his dear departed father. In this he was inviocible.—They continued to pray with him until a late hour, when peace broke into his soul, and "he went down to his house justified," to fill the place of his father, and comfort his afflicted mother."

PHILOLOGUS.

From the U. S. Literary Gazette.

ILLUSTRATIONS OF LYING, IN ALL ITS BRANCHES.

BY AMELIA OPIE.

This is a book, that we fear few of us can look in the face without blushing. Mrs. Opie is a moralist of the most unsparing veracity. She has no idea of letting things pass because they are small; or winking at sins because they are little. Nor is she willing that they should be called by any but their right names. A good name to a bad thing, is like a good coat on the back of a blackguard,—a passport to better company than any to which he has a right. Mrs. Opie, accordingly, does not talk of fibbing, and quizzing, and shamming, and telling untruths, and saying the thing one ought not: she speaks outright of lies and lying, and reprobates the whole tribe, white lies and all.

She makes out indeed a fearful catalogue of genera and species; and, as some of our readers may never have an opportunity of seeing the book itself, we give her introductory chapter in full.

"What constitutes lying?

"I answer, the *intention to deceive.*

"If this be a correct definition, there must be passive as well as active lying; and those who withhold the truth, or do not tell the whole truth, with an intention to deceive, are guilty of lying, as well as those who tell a direct or positive falsehood.

"Lies are many, and various in their nature and in their tendency, and may be arranged under their different names, thus:—

"Lies of Vanity.
"Lies of Flattery.
"Lies of Convenience.
"Lies of Interest.
"Lies of Fear.
"Lies of first-rate Malignity.
"Lies of second-rate Malignity.
"Lies, falsely called Lies of Benevolence.
"Lies of real Benevolence.
"Lies of mere Wantonness, proceeding from a depraved love of lying, or contempt for truth.

"There are others probably; but I believe that this list contains all those which are of the most importance, unless, indeed, we may add to it—

"Practical Lies, that is, Lies acted, not spoken.

"I shall give an anecdote or tale, in order to illustrate each sort of lie in its turn, or nearly so, lies for the sake of lying *excepted*; for I should find it very difficult so to illustrate this the most despicable species of falsehood."

There is one class of lies which we are a little surprised did not attract a larger share of Mrs. Opie's attention; lies told by parents to their children. We believe that the slight regard in which strict truth is held among mankind, is principally owing to the lies which are told to children by their parents during the few first years of their lives. Then is the time that permanent impressions may be as well made as at any later period. It is then, probably, that what is called the natural propensity of a child is unfolded.—Many persons who have a great abhorrence of lying, and whip their children if they detect them in it, yet make no scruple of telling and acting to them the most atrocious falsehoods. There are few parents who do not do this in a greater or less degree, though doubtless without dreaming they are guilty of criminal deception. With many the whole business of managing their children is a piece of mere artifice and trick. They are cheated in their amusements, cheated in their food, cheated in their dress. Lies are told them to get them to do any thing that is disagreeable. If a child is to take physic, the mother tells him she has something good for him to drink; if recusant, she says she will send for the doctor to cut off his ears, or pull his teeth, or that she will go away and leave him, and a thousand things of the same kind, each of which may deceive once, and answer the present purpose, but will invariably fail afterwards. Parents are too apt to endeavour to pacify their children by making promises they never intend to perform. If they wish, for instance, to take away some eatable which they fear will be injurious, they reconcile them by the promise of a ride, or a walk, or something else which will please them, but without any intention of gratifying them. This is lying, downright lying. People think nothing of breaking their promises to children, if the performance be not perfectly convenient. But they are the last persons to whom promises

should be broken, because they cannot comprehend the reason, if there be one, why they are not kept. Such promises should be scrupulously redeemed, though at a great inconvenience, and even when inadvertently made. For the child's moral habits is of infinitely more consequence, than any such inconvenience can be to the parent.

From the Olive Branch.

SECOND ANNUAL REPORT

Of the Board to the Union Female Tract Society of Danville, Ky.

In our former report, the Society were made acquainted with the difficulty which this board had to encounter, owing to the limited number of its members and the low state of its Tresury. During the present year, there has been an actual increase of twenty-eight subscribers, and at present, the Society consists of seventy members, most of whom have been punctual in their payments.

The whole number of Tracts purchased this year, amounted to 28,300 pages. These have all been distributed, with the exception of 4000 pages, which, together with 14 dolls. specie, constitute the remaining fund of the Treasury.

But notwithstanding the infant, feeble state of this Society, its members will rejoice to hear from the board, that another year's experience in the distribution of Tracts, strengthens our belief of its utility; and emboldens us to hope, that God is doing something by the instrumentality of this Society.

Our agents have made several circuits during the present year, for the purpose of circulating Tracts, and have rendered very pleasing accounts at each return. In one of their reports to the Board they say: "we bless God that we have been instrumental (under your auspices) in engaging in this pleasing work, we have abundant reason to rejoice, that in Casey County, there are a number who have been awakened on the subject of eternal things, by reading your Tracts; some of whom have been received into the Communion of the Church." In another report they say, "we know of some who have been reclaimed from the degrading habit of intoxication; some from profanity; and others who declare, that the reading of these simple Tracts has had a powerful influence in convincing them of their sins before God; and in pointing them to a Remedy." In the section of country, visited by an agent, the inhabitants are not favoured with the regular preaching of the Gospel, and have little access to Books; Religious Tracts are gratefully received by them; and are eminently calculated to arrest their attention. O then, let us go on to sow those precious seed, leaving it to futurity to reveal the fruit. Let us not weary in well doing; for in due time we shall reap a reward. Let us look forward with joyful anticipation for the time when no prejudice shall exist against Tract Societies; and let us hope for the time when every female in this village, will be desirous of contributing the small sum which will constitute her a member of this Society; thereby uniting, to supply this little fountain from whence will issue the waters of eternal life.

The Board affectionately invite the friends of this Society, to remember its interests at a throne of Grace; and to those young gentlemen who have acted as agents they tender their sincere thanks; believing that some who have received Tracts at their hands, will one day shine as stars in their crowns of rejoicing.

SARAH McDOWELL,
Secretary of the Female Tract Society.
Danville, Dec. 2nd, 1826.

From the Recorder & Telegraph.

REVIVAL IN ATHENS COLLEGE, GA.

Messrs Editors,—Your readers will unquestionably rejoice to learn that a revival has recently commenced in Athens college, Georgia. This is an invaluable blessing in any part of our country, but especially at the south, where revivals of religion are so unfrequent; and above all, it is desirable in a southern college, because here is a great call for educated gospel ministers, and we want men *educated among ourselves* who possess the *spirit of revivals.*

In a letter received from Athens, dated Oct. 9, the writer says, "Athens has been a place of uncommon piety for several years. The first of Sept. there commenced a special revival of religion. From that time every Christian here united together in one band to sow the good seed in the name of the Lord Jesus, and now there is a glorious harvest. We had a joyful evidence of this yesterday at our communion, when nine men joined our church, and what is still better, there are nearly *twenty students in the College who are seeking an interest in Christ.*"

The county of Putnnett has been settled about ten years. Allow me to make an extract from a letter lately received from their minister. "Our societies are doing well. Our Sabbath School has 80, or 100 scholars.—Our Bible Society is steadily marching on to great usefulness. It has about 80 members. We have a Female Tract Society, which, with its little messengers of mercy, promises much good. Professors are generally zealously engaged. Prayer meetings are frequent during the week. Many are inquiring what they shall do to be saved,—some have found peace in Christ, and I expect a considerable addition to the church at the approaching communion." *I* am informed there are more than 200 members of the church.

Early the last spring, *I* commenced my Sabbath School, procured fifty interesting books for children, and placed them under the care of managers, adopting the plan proposed in your excellent paper. The people became interested in it at once, and have already made a handsome addition of more valuable books, and the School and Library promise to be permanently useful. *I*ndividuals of my congregation soon became serious. I observed them weeping in time of sermon, and embracing private opportunities to converse on religious subjects. There are now ten hopeful conversions, among whom are, two Teachers and two sabbath scholars, and as many more are now seeking an interest in Christ.

Seven have made a profession of their faith, and two more are about to join our interesting little church.—Those who are acquainted with this part of the country will know how to estimate even a small revival here. In many audiences in this up country, I have seen the hearts of the hearers softened and the tears flowing freely under the sound of the gospel, which convinces me there needs only the good seed to be sown to ensure a plentiful harvest. May God of his infinite mercy speedily send laborers to *plant the field with Sabbath Schools, Libraries and religious intelligence, cultivate it by the preached gospel and prayer, and then to reap the glorious harvest of revivals, and all the active operation of benevolent societies.* Yours truly,

A. FOSTER.

FOREIGN MISSIONS.

The Rev. Messrs. Cole and Kirk, agents of the American Board, of Commissioners, have been engaged for a few days past in Newark, in establishing in the three Presbyterian Congregations, auxiliaries to the Board of Foreign Missions. The agents have been very favorably received, and a male and female association has been formed in each of the churches, in addition to a a youth's society, previously established in the congregation. We understand that the sum of 380 dolls. has already been subscribed, including the funds of the youth's association above mentioned viz. in the first church 70, second church 150, and in the third church 160. *Newark Eagle.*

BREWING.

The London Mechanics' Magazine gives the following instructions for brewing "on a small scale."

The art of brewing is exactly similar to the process of making tea. Put a handful of malt into a tea-pot; then fill it with water, the first time rather under boiling heat. After it has stood some time, pour off the liquor just as you would tea, and fill up the pot again with boiling water; in the same manner pour that off, and so go on filling up and pouring off, till the malt in the pot is tasteless, which will be the case when all the virtue is extracted.—The liquor, or malt tea thus extracted, must then be boiled with new hops in it, and when it becomes cool enough, that is about blood heat, add a little yeast, to ferment it, and the thing is done. This is the whole art and process of brewing, and to brew a large quantity requires just the same mode of proceeding as it would to make a tea breakfast for a regiment of soldiers.—A peck of malt and four ounces of hops will produce ten quarts of ale, better than any that can be purchased in London, and for which purpose a tea-kettle and two pan mugs are sufficient apparatus."

A KITE CARRIAGE.

A curious experiment was made at Hounslow Heath a few days since, with a carriage drawn by kites, invented by Mr. Pocock of Bristol. Unfortunately for the trial, there was very little wind, but even under this disadvantage, the carriage, with six persons was, it is stated to us, drawn by the kites at the rate of eight or nine miles an hour. Though their course was only within six points of the wind, they dashed gallantly through Hounslow; but were obliged to pull up at Brentford, on account of the country *car* and the narrowness of the street. The crowd collected to witness the phenomenon was immense; the stages stopped, and one John expressed his delight that the kite carriage headed him for above a mile. It was a very warm day, and the party stopped at a public house to take a draught of porter—when one of them called the ostler. "I be coming, sir." "Give our steeds a feed." "Where be they, sir!" "Why up there." "Ah, you be selling it me now." They let the carriage move on a few yards. "Why, sure enough, it be so. Missis! missis! come out and see how them there kites draws this here carriage." The old lady came out; she looked a person rather inclined to give an opinion than take one.—She cast her eyes on the carriage, then on the kites, and then on the carriage again, and clapping her hands to her sides, exclaimed, with a hearty laugh, "What a goose you are, Tom! it is not the kites that draw the carriage, there are men up behind there that pull it along!"

We understand that Mr. Pocock has been twenty years in perfecting his ingenious invention. He harnesses the winds and makes them obedient to his command; all he asks is for them to blow. In a strong breeze he travels at the rate of 20 or 25 miles per hour. He can turn as he pleases, and stop the carriage in an instant, though going down hill at the rate of 20 miles an hour. He can hand, reef, and steer, and manage his kites and Cab with almost as much facility as the seaman manages his sails and rudder. He can tack and shape his course as he pleases, if the wind be *abaft the beam*; that is, less than eight points, or ninety degrees.

This invention is only an elegant amusement on land, but we think it susceptible of being usefully employed at sea. The deserts of Africa might be traversed by its aid, at a rate far exceeding the boasted speed of the dromedary. All that is necessary for its success is for

"The stormy winds to blow-ow-ow."

London Times.

A Counterfeiter—A man by the name of David Crowell was on Saturday last lodged in the jail of this county for passing counterfeit money. When apprehended, he attempted to *swallow* about fifty dollars of bad bills, but was prevented by one of the persons by, who, thinking it a shame in these hard times that so much should be devoured at one meal, caught him by the throat and *choaked him off.*

American Mercury.

Voice.—A Mr. Maxwell, of Philadelphia, is printing a book on the *Philosophy of the Human Voice*, by *Dr. Rush.* One object of the treatise is to enable gentlemen with weak voices so to manage them as to get through a long speech. This we are sorry for. Short speeches are the great *desiderata* for our country. We wish Dr. Rush would invert the precepts of his work.

POETRY.

For the Western Luminary.

ACROSTIC.

Composed by Thomas A. Morris, on the death of an infant daughter of John and Elizabeth Ferguson.

My dearest babe, soon thou hast fled
Away from sin and pain;
Reach'd the pale nations of the dead,
You'll not return again.

Alas! rude death's unkindly hand
Nipp'd the expanding bloom,
Now glowing in another land,
And lies beyond the tomb.

Gone to thy Father's house to dwell,
Record his mercy there;
And in the midst of glory tell,
You've 'scaped the fowler's snare.

Free now from every toil of earth,
Eternally at rest;
Rejoicing in thy nobler birth,
God owns his humble guest.

Unnumbered millions thronging round,
Shall pause to hear thee sing;
Or with delight shall hear thee sound
New honours to their King.

THE STAR IN THE EAST.

1. Hail thou blest morn, when the great Mediator
Down from the regions of glory descended;
Shepherds go worship your babe in the manger,
Lo for his guard the bright angels attended.

CHORUS.

Brightest and best of the sons of the morning,
Dawn on our darkness, and lend us thy aid;
Star in the east, the horizon adorning,
Guide where our infant Redeemer was laid.

2. Cold was the cradle, the dew drops were shining,
Low lies his head with the beasts of the stall;
Angels adore him in slumbers reclining
Maker and Monarch and Sovereign of all.

Brightest and best, &c.

3. Say, shall we yield him, in costly devotion,
Odours from Edom, and offerings divine?
Gems from the mountains, or pearls from the Ocean,
Myrrh from the forest, or gold from the mine?

Brightest and best, &c.

4. Vainly we offer each ample oblation,
Vainly with gold, would his favor secure;
Richer by far is the heart of devotion,
Dearer to God is the prayer of the poor.

Brightest and best &c.

From the Evangelical Rambler.

HORRORS OF IDOLATRY.

"The custom of burning widows on the funeral piles of their deceased husbands, is very generally known, but I fear that it has not excited all that intense anxiety for its suppression which it ought to inspire in every Christian bosom. After the widow has declared her resolution to burn, she leaves her house for the last time, with her children, relations, and a few neighbours. She proceeds to a river, where a priest attends upon her, and where certain ceremonies are performed, accompanied by ablution. When these are over, she comes up to the pile, walks slowly round it several times, and at length lays herself down by the dead body, placing her arm over it. Two cords are now thrown over the pile, with which the dead and the living are bound together; a large quantity of faggots are laid upon them, and two levers are used to press down the widow, to prevent her from making her escape when the flames begin to scorch her! Now, mark the pure demoniac cruelty of their system! The high priest of death advances, with an averted face, bearing the lighted torch in his hand, with which he sets fire to the pile. Who is he? Her eldest son! Hapless mother! doomed to suckle at thy tender bosom thy fell murderer!—Ill fated son! doomed to imbrue thy hand in the blood of her who bore thee! But on some occasions the strength of the maternal feeling will suspend, at least for a season, the power of superstition; as the following fact will attest:—A widow, when seated on the pile, heard the cries of her lovely infant;—she arose, took her child, suckled it, and returned it to a friend.

"True, 'twas hard to part,
While it unconscious laugh'd and stretch'd its arms
For one ore weeping kiss; and knew not why
The mother sobb'd with bursting agony.
Now her firm soul hath overcome the struggle!
'Twas natural she should weep, but she hath done
With earthly things.
——————She remounts the pile;
One moment stands there as in agony,
Lifting her eyes the last time to the sun;
The next—she drops! The demon priests are up,
Savage at work: with might and main they pull
And bind the victims,—dead and living lock'd
In firm embrace! 'Tis done—the blasting flame
Burns rapidly; while the undulating smoke,
Like damned clouds, cast from the mouth of hell,
Black hovers round. The hideous death-song wails
From howling friends. The roar of multitudes,
The voice of filthy drum, and every shriek,
Shout, yell, and moan, proclaim the triumph.
And she is gone forever!"

"In Christian countries the aged and infirm are generally placed under the benign care of others, who feel a high gratification in administering the last draught of human consolation. But beneath the awful frown of paganism, benevolence is not permitted either to sympathize or extend relief. Persons supposed to be dying, particularly if they are aged, are removed from their beds, and carried to the brink of the Sacred River; where, amidst the agonies of departing nature, they are half immersed, while torrents of water are poured on them, till life becomes extinguished."

An European, some time since, on passing along the streets of Calcutta, observed a miserable creature wasting with sickness, laid out on a couch at the front of a house. To his inquiry concerning the wretched object, and why he was in that situation without one attendant to care for him, a native replied, "He is dying." "Dying," said the European, "he must die if he is thus neglected." To which the native again replied, with equal indifference as at first, "Oh! he is dying." How different the conduct of those who live in this country, where the gospel of Christ has brought the sympathies and sensibilities of our nature to such a high degree of refinement!

"While by the bed of languishment they sit,
And o'er their dying friends in anguish hang:
Wipe the cold dew, or stay the sinking head."

"There is one whole tribe in India which destroys every female child which is born amongst them, so that they are obliged to take their wives from the tribe next in rank to them. On one occasion a father's heart recoiled when the ministers of vengeance demanded his daughter; he repelled them from his presence, spared her life, and she grew up, tenderly beloved by her parents. But the sight of a girl rising to maturity, in the house of a Rajpoot, was so novel, and so contrary to the customs of the tribe, that no parent sought her in marriage for his son. The grief worn father, suffering under the frowns of his own tribe, and trembling for the chastity of his daughter, and the honor of his family, bore her off—Where? to some orphan asylum, where she was secure from the ministers of death?—Alas, no! Hindooism never erected such a sacred retreat for human misery—He took her to some pathless desert, where he slew her, leaving her body the food for worms, or to be devoured by the wild beasts of prey."

INDIAN EDUCATION.—A number of individuals in Poultney and Castleton, Vt. have formed the design of supporting two Indian youths through a course of studies, preparatory to the practice of physic. They were induced to do this by the account which the Rev. Mr. M'Coy, missionary at the Carey station, gave, some time since, of the suffering brought upon the natives by their ignorance of the healing art. The professors of the Medical Institution at Castleton have generously offered to give the two boys the advantages of their instruction gratuitously, and it is intended to return them to their people with all the skill and advantages of regular bred physicians, and with all the blessings of that civilization they will naturally acquire in such a course.—*Troy Sentinel.*

THE ANACONDA.—We regret to state that this interesting, nay, though a serpent, we will add beautiful, addition to Peale's museum, died on Wednesday night. His death was occasioned by the unjustifiable curiosity of individuals, in keeping him constantly irritated, and causing him to spring against the iron of his cage. By this means his mouth became so much injured as to create an inflammation which produced his death. Mr. Peale tells us that he died in the greatest possible agony—writhing and twisting, throwing himself upon his back, tying himself as it were in knots, and evincing convulsions in every possible form; and to administer medicine to his snakeship was not considered a very desirable undertaking, although a *serpent* is one of the Æsculapian members.—*Commercial Advertiser.*

A CURE FOR COCKROACHES.—It is said that the spirits of terpentine is an effectual remedy against the depredations of Cockroaches. Put a little of it upon the shelves or sides of your book cases, bureaus, armoirs or other furniture, in which they take shelter, which may be readily done with a feather, and these troublesome insects will soon quit, not only the furniture, but the room.

Louisiana Advertiser.

Solvent for Putty.—To remove panes of old glass from sashes, spread with a small brush, a little nitric or muriatic acid over the putty, and it will soon become soft, and can be removed without injury, either to the glass, or frame.

WM. SAXTON,
Boot & Shoe Maker,
Respectfully informs his friends and customers, that he has removed his Shop, to the room formerly occupied by Thomas Park, on Jordan's Row—where they can be supplied with work done in the best manner, on reasonable terms.
Lexington, Dec. 20, 1826.

CHANDALIERS,
SUITABLE FOR CHURCHES.
THREE large and sixteen second size Chandaliers, for sale cheap by DANIEL WORTS,
Nov. 8th. 1826. *Louisville.*